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THE LIBERATOR.

VOL. III. WILLIAM LLOYD GARRISON AND ISAAC KNAPP, PUBLISHERS. NO. 37.
BOSTON MASSACHUSETTS.] OUR COUNTRY IS THE WORLD—OUR COUNTRYMEN, ALL MANKIND. [SATURDAY, SEPTEMBER 14, 1833.

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THE LIBERATOR.
[From the Genius of Temperance.]
VERMONT CHRONICLE.

Character of Washington, &c.—The Editors of the Vermont Chronicle still insist that it was perfectly fair and proper for them to represent the Liberator as holding 'General Washington a hypocrite, a thief, a man stealer, guilty of perjury, and now in hell,' when no allusion was made to that distinguished individual, and when the Editors of the Chronicle only inferred this, from certain abstract principles laid down in the Liberator, representing their own inference as being the 'discovery' of their neighbors.
Upon this principle, it would be perfectly fair and proper for any other persons to pursue a similar course, and instead of disproving the obnoxious principles of an opponent, by a direct appeal to reason, conscience, or the Bible; select some popular individual, the idol of the nation, search out the application of the obnoxious doctrine to his case, and then, hold up the propagators of the doctrine as the assailants of his personal character! For illustration.

Suppose the Editors of the Vermont Chronicle to believe and teach—that there is no salvation for any human being that rejects the atonement of the Messiah. They lay down this as an 'universal proposition'—admitting 'no exception,' and 'take special pains' to have it 'so understood'—so that 'the whole force of their reasoning depended on its absolute universality.'

Suppose some opponent of this doctrine (though professing, at times, not to differ from it essentially in abstract principle, but only dissenting from the mode of sustaining it, and therefore, claiming fellowship, desiring 'co-operation,' and attributing the want of it to the selfish policy of the Chronicle) should publish an article headed 'Character of Thomas Jefferson.' Suppose in this article, he should dwell on the 'high estimation' in which he stood 'in the civilized world'—as a patriot—as a sincere, enlightened, and undeviating friend of freedom and of the rights of man, as a man of the strictest integrity, &c. &c. &c. And then say—'But it seems that all this is a delusion—the very reverse of truth. The honor of this discovery is due to the New-England Clergy and their Churches, whose delineation of his true character we proceed to copy.' Suppose he should then copy from the Vermont Chronicle sundry passages describing every rejecter of the Messiah, without exception, as 'carnally minded—earthly—sensual—devilish—a child of wrath—selfish—without one holy exercise—depraved—condemned already—and that unless he repents, he will 'likewise perish.' Suppose he should close these extracts by saying of the distinguished individual in question—'At least, such was the doom for which his general character prepared him, and there is no evidence that he escaped it even by a death-bed repentance, for he lived and died an unbeliever.' 'This description of the true character of Jefferson is found in 46 lines' of the Chronicle of—1833, &c. &c. adding, 'We hope men will learn to be consistent on this subject, and if they believe with the Chronicle and its partisans, speak of Jefferson accordingly.'***

'For our own part we have no faith in the soundness or utility of any abstract principle, which will not bear an application to individuals. Such use of abstract and universal propositions is always sophistical. The peculiar doctrines of the Chronicle are made up of this very kind of sophistry, and we wrote our article on the character of Jefferson on purpose to expose it.'*** 'If the Chronicle or its defenders answer our question [whether this be true of Jefferson or not], they must say either yes or no. If they say yes, Jefferson was all that, they will be overwhelmed with public indignation. If they say no, if they grant that Jefferson could be an unbeliever without being 'either of these things,' it will follow that other men may be the same, without deserving these names, and that the most exciting part of the ministerial declaration we have had, for the last eighteen centuries, is 'sophistical, unjust, and abusive.'*** 'To the plain question, was Thomas Jefferson the character described—they dare not give a plain answer. The cause must be a bad one which places its advocates in such a predicament.'

And so—the creed of the Vermont Chronicle would be honorably and fairly met, exposed, and confuted—by such an opponent—would it?

Just as much so, as are the principles of the N. E. Anti-Slavery Society, by the Editors of the Vermont Chronicle—and no more—'Are they aware of this?'
The parallel is complete.* The portions included in commas, are copied from the Chronicle. Just in the manner we have supposed an opponent of Orthodox Christianity to treat the doctrines of the Chronicle [we never knew one so unfair as to do it] just in that manner, for aught we can discover, has the Chronicle treated the doctrines of the Liberator.

They have acted on a principle, by which their theological opponents might enjoy, as cheap and as enviable a triumph over them, as they now do over the Liberator. 'Are they aware of this?'
They have laid down a principle, according to which no unbeliever in future retribution can ever bring the sanctions of that doctrine to bear against a single vice of which a great and popular ruler may have been guilty, without being liable to have his lips sealed, just as fairly and as effectually as they boast of having silenced the Liberator! 'Are they aware of this?' With whom do the Editors of the Chronicle here symbolize? to what results do their reasonings tend? To what lengths will they go? what principles will they renounce—or what adopt? how near will they approach 'the seat of the scorpion' rather than forego their fancied triumph over the N. E. Anti-Slavery Society?—rather than let extravagant denunciations against sin and sinners pass unrebuked? Will they not retrace their steps?

* The parallel does not require that Jefferson be represented as a Christian.—It is sufficient that he be represented as an honest man—a patriot—a public benefactor—the abuse of whom would incur 'public indignation.'

But why, it may still be asked, would not the reasoning of the supposed opponent of the Chronicle be fair? And why is not the reasoning of the Chronicle against the Liberator fair and proper? Why may not abstract principle be confuted by individual cases, in this manner? We answer,

1. Men have a right to maintain the abstract principles which they believe to be true:—this right is recognized in every free country; but they have not a right to abuse specified individuals, or denounce them, without utility or necessity:—to do this is to merit 'popular indignation.' To do this would be a breach of the law of kindness to our neighbor—would cause prejudice against the truth—would ill become beings themselves guilty and needing forgiveness—would be acting the judge instead of the teacher. It would be, (in the case of Washington)—to 'speak evil of the ruler of the people,' which is expressly forbidden. Paul did not relinquish his 'abstract principle' when he declined making it 'personal application' to the High Priest. (Acts xxiii. 5.) Nor have we any reason to question its soundness, or utility, on this account.

2. The maintaining of an abstract principle neither requires nor involves personal abuse. Consequently—when men merely do the former, no one has a right to represent them as doing the latter. Nor is it right for their opponents to push, or seek to push them into this error, for the sake of confounding them with 'public indignation.'

3. Abstract principles are not to be tested by human conduct. On the contrary, human conduct should be regulated by abstract principles. Individual example, however respectable, should never be made to control our decisions respecting the moral qualities of actions, unless the individual be absolutely perfect.

These principles are so obvious that we are almost ashamed to repeat them, and yet it is equally obvious that the excellent and discriminating editors of the Chronicle have, in this instance, wholly overlooked or disregarded them. We cannot consent that they should do this. Nor would we see them do it, uncorrected, even though the service for the sake of which they had trampled these principles under foot, had met our cordial approbation. They are principles that cannot be spared; and are needed every day, in every department of moral reform. For example.

While we are now writing, a 'Temperance Recorder Extra' is placed on our table. It is headed—'Permanent and universal laws.' [Mark the word 'universal,' not merely 'general!'] The 'immutable principle' laid down is—that 'every man' [without exception] is responsible to God, for the evils that result from his selfishness, &c. It is founded on the text 'If an ox gore a man,' &c. Exodus xxi. 28, 29. The principle is applied to the dealers in ardent spirits, and its condemnatory force is brought to bear upon this class without any specified 'exception.' Such phrases as 'every man'—'every beast'—'a man'—'any one of us,' &c. &c. run through the article. 'The maker' of strong drink is unequivocally held up, as the man that does this—and knows that; &c. and—without any qualifying 'exception' is made as guilty as the writer in the Liberator made the slaveholder. Bating some asperity and roughness of phraseology, it is quite as severe an article, and unless rum-selling be accounted worse than slaveholding, would be open to all the logical objections that the Chronicle brings against the Liberator.

Now, if the principle and practice of the Chronicle be correct, how easy it would be for any apologist of the distillers to demolish this 'permanent and universal law,' and indeed everything else that has ever been made to bear upon their consciences, or that has treated their conduct as morally wrong! They need only to find some popular and reputedly pious distiller—the favorite of the church or the world—no matter which—(or mayhap both!) whose 'character' they can sketch in glowing colors, and then call on the public to see how the N. Y. State Temperance Society has slandered and reviled the good gentleman, of whom it never said a single word, either good or evil! The business of rum-distilling would admit of as many favorable 'exceptions' [for medicine, &c.] as the Vermont Chronicle can find for slaveholding. Those 'exceptions' could as easily be exalted into the rule, or as logically shown to subvert it. 'The abstract principle' would be good for nothing, unless it 'would bear an application to individuals,' and so the whole chain would be broken, and the 'universal law' derided. We would trace the parallel minutely, did space permit. But enough has been said to show the unfairness of the course, and the lameness of the logic.

Almost every Temperance Address condemns 'moderate' drinking as a degree of intemperance. Can opponents with fairness

report the lecturers as affirming that Deacon A., Judge B. and Dr. C. who drank 'moderately' are intemperate? Or may the friends of temperance be seriously and fairly challenged to affirm that the late Reverend and pious President D.—a moderate drinker, was intemperate, and thus incur 'popular indignation,' or else relinquish their principle? Surely not.

The course of the Chronicle therefore was 'unfair' and its logic unsound. But, say the Editors—

'We charged that class of Anti-Slavery men, whose views are expressed in the Liberator, Genius of Temperance, &c. with holding that Gen. Washington was a hypocrite, a thief, a man stealer, guilty of perjury, and now in hell; and we produced our proof. They do not deny that the charge is true, or that the extracts which we produced as evidence, prove it to be true,' &c. &c.

But they do deny, and do deny it. And we call on the Chronicle to inform its readers that we do so. We deny that the maintaining a principle is the same as denouncing an individual. We deny, for ourselves and associates, that we have done the latter; and the Editors of the Chronicle ought to know—for the world knows—that they have utterly failed to produce a particle of proof on this point. It would be easier for any one to prove this of the Editors of the Chronicle than of us, or the Liberator. In their case, an opponent might frame his syllogism thus:—The Editors of the Chronicle hold that slaveholding, under ordinary circumstances, is a sin; also, that sin, unrepented of, consigns men to hell. But Washington did hold slaves under ordinary circumstances. And the Editors of the Chronicle say they have no evidence of his repentance. Therefore, the Editors of the Chronicle say they have no evidence that Washington is not in hell! This would look like a pretty sound and straight forward syllogism, and if any one should be so unfair as to push them with it, they might find it difficult to escape 'public indignation.' We hope no one will be so unkind as to do this. As to ourselves, we have expressed our hope that Washington did repent, and adduced as the grounds of it, that he brought forth fruits, in some measure, meet for repentance, in providing for the liberation of his slaves. We had also said we thought the expressions in the Liberator 'too wholesale,' another circumstance which might have shielded us from the 'sweeping charge' of the Chronicle, had it been willing to make 'exceptions' in favor of Anti-Slavery men.'

The Editors of the Chronicle say that if they should accuse the Editors of the Genius of Temperance with being thieves, it would be equivalent to a charge of theft against Wm. Goodell. Whence they infer that the charge in the Liberator against slaveholders was a personal assault on Gen. Washington! Who does not see the fallacy of the 'illustration?' An accusation against two specific editors, would be, in itself, a personality—not, as in the charge in the Liberator, the assertion of a principle!—This quibbling is quite too childish for grown men.

If the Editors of the Chronicle wish their readers to know what are the real sentiments of the obnoxious writer in the Liberator, respecting George Washington, they will copy the following, which is taken, verbatim, from another article furnished by him for the Liberator, being, as he assures us, 'the only paragraph in which Washington's name was introduced' by him.

'If we advert to the history of slaveholders, generally, of whatever name or class, Solomon's inscription might be affixed upon the tomb stones of them all, both ecclesiastical and civil; at least in the U. S. subsequent to the Declaration of Independence. "I saw the wicked buried, who had come and gone from the place of the holy, and they were forgotten in the city where they had so done." Washington alone seems likely to survive the sepulchre of oblivion; but he was a father to his colored people when living, and at his death they were all emancipated. Of all the other dead slaveholders, time is rapidly fulfilling that startling prophecy—the memory of the wicked shall rot, but the righteous shall be held in everlasting remembrance.'

Enough, we trust, has been said, to show the unfairness and the failure of the Editors in their attack on the Anti-Slavery Society and its supporters. We now desire to know wherein the Editors dissent from the 'abstract principles' which they attempted to 'expose' when they wrote their 'Character of Washington.' To say that the 'peculiar doctrines of Garrisonism are made up of sophistry,' is to utter charges altogether vague and indefinite. What is the precise error of 'that class of Anti-Slavery men whose views are expressed in the Liberator and Genius of Temperance'?

Is it the doctrine that slaveholding is morally wrong? an oppression? an injustice? a theft? a sin? If it be not wrong, it is right. If it be not oppression, it is lenity. If it be not injustice, it is equity. If it be not theft, it is rightful possession. If it be not sin, it is virtue.

general expressions? Is it the sweeping charge without the specific exception? The 'universal' terms complained of as applied to slaveholders, are just as universal as those usually applied to other transgressors of God's 'permanent and universal laws,' and no more! Grant the possibility of 'exceptions' in which the outward act involves not the inward guilt—what then? Must the rule be therefore abandoned—the law abrogated—concealed—or only uttered in cautious whispers, and nullifying exceptions? Casuists tell us of justifiable homicide. Shall Moses therefore be arraigned for penning the sixth commandment without the specific 'exception'? A man may ignorantly, and therefore innocently, marry his neighbor's divorced wife. Was our Saviour therefore a bigotted enthusiast—a misguided fanatic, because, without explicitly referring to such 'exceptions,' he broadly condemned the practice of adultery? No. And as little do the carplings of the Editors of the Chronicle avail towards confuting what they call the 'doctrines of Garrisonism,' [alias Clarksonism] when they only search out supposed and possible cases in which the outward form without the essential sin of slaveholding may perchance exist. And suppose it be so. To whom do they teach knowledge? 'What do their arguments prove?' Or to what class of our citizens will they avail as an excuse? Wherein should they modify the strong denunciations of those who boldly rebuke sin? How much should they have tempered the fire of Isaiah, when he thundered out God's wrath [without 'exception'] against all oppressors, demanding that every yoke [without delay] should be broken? 'How much' and wherein should it mould the measures of those who now plead the cause of the needy, through evil as well as good report?

We now ask seriously—What would the Editors of the Chronicle wish to effect? To what object are their labors tending? What are their principles and views respecting slavery? Sometimes we have understood them as asserting, in full, to the 'abstract principles' of the Liberator, and only wondering that Mr Garrison should labor to prove what no one denied, and exert himself to awaken a feeling, of which there was no lack in any northern bosom. We had long supposed that they only differed from him in respect to the best mode of removing the evil, and that they regretted what they considered his mistaken opposition to the Colonization Society. That they should consider his expressions, at times, objectionable, and his temperament, enthusiastic, to a fault, we could readily perceive. But these were minor failings, and should not have served men agreed in principle. And we have supposed, and still labor to believe, that they do mainly agree. But what shall we make of the course of the Chronicle in this matter? We are puzzled with it, exceedingly. We doubt whether they are doing themselves justice. They seem to oppose the first principles hitherto held in common by the opponents of slavery. 'Are they aware of this?'

What was the article in the Liberator that called for the criticisms of the Chronicle? What was its fault? And how has the Chronicle treated it?

The case was this.—A certain 'Lewis A. Collier,' one of the herd of literal traffickers in human flesh that infest our country—a class despised at the South as well as at the North—to whom no earthly epithets could do injustice—had just committed an outrage on public decency, by a shameful advertisement in a Richmond paper, informing his 'former acquaintance and the public generally, that' he 'yet continued the Slave Trade at Richmond, Virginia, and would, at all times, give a fair and market price for young negroes,' &c. &c. He would also 'sell, in lots to suit purchasers.' He had 'a jail attached for the reception of negroes,' &c. Thus he publicly advertised his readiness to tear families asunder, for the Southern market! This advertisement was copied into the N. Y. American, with some proper remarks. Here it met the eye of some zealous friend of the oppressed, who copied it, and sent it, with some further comments, for publication in the Liberator. Is it strange that under such an excitement the language of honest indignation should be unrestrained and glowing? Would it be reasonable to require of a man, with feelings thus lacerated, that he should 'write with grace, and groan with melody?' That he should weigh his expressions with nice and metaphysical accuracy? The language, we grant, was harsh—perhaps 'too coarse, and grating to the ears of classical refinement—the denunciation was perhaps, 'too wholesale,' as we have said before. But was this a fit occasion on which the Editors of the Chronicle should have seized, to 'make a man an offender for a word—nay more—to fasten on a whole Society of philanthropic men [by whom the language was never uttered] extravagancies—if such they were—of impassioned declamation, for the serious heresy of erroneous abstract principle? Did it become the Chronicle, professedly opposed to slavery, to forget its deep atrocities and throw them in the shade, and seem to palliate them, for

the sake of dealing reproach to its overheated reprovers? Was it in a case like this, that the Chronicle, by cool and crafty logic, nay, by artful and cunning sophistry, could seek to turn the current of 'PUBLIC INDIGNATION'—[its own words] away from the infamous slave trader, and settle it upon the head of his reprover? Or could it find a grateful task in seeking to entrap the denouncers of slavery into a denunciation of George Washington? or in leading its readers to suppose that the FATHER OF HIS COUNTRY instead of 'Lewis A. Collier,' had been held up to contempt in the columns of the Liberator, when nothing was further from the honest truth? Yet this was the case selected by the Chronicle, for such an unworthy course.

The Chronicle had more than intimated that the opposition to the Colonization Society was the chief, or only error of the principles of the abolitionists. But this is not the objection brought against the Liberator, in the present instance. Nothing of the kind is hinted at. It is the treatment of slavery and slaveholders. Wherein did that error consist? Was it the bitterness of the language? Was it the personality of the attack? No. The Chronicle seeks to render it still more personal. It has 'no faith in the soundness of any ABSTRACT PROPOSITION that will not bear an application to individuals.' It seeks to hang the Anti-Slavery Society on the dilemma of either personally denouncing Washington, or giving up its abstract 'PRINCIPLE.' They say they wrote their 'Character of Washington' 'on purpose to expose it'!!!

And is it indeed so? Have we rightly perceived and understood the Chronicle? After all the abolitionism we have been accustomed to give the Editors credit for, are we to find them, at last, on this ground?

And what is the frightful heresy of 'Garrisonism' contained in the offensive article? Divest it of what may be deemed its bad taste—its bombast—its vituperation—its 'too sweeping' denunciations—bring it down to its naked 'ABSTRACT PRINCIPLES'—and what are they? We answer—

1. That the slave trade is robbery, and equally so in Richmond and on the coast of Africa. The laws of the United States assert the former, and common sense teaches the latter.

2. 'That no slaveholder ought to hold any public office.' No consistent abolitionist will practically abjure this as heresy.

3. 'That slaveholders must not be acknowledged as Christians. That the whole horde of men stealers must be excluded at once from the Christian Churches.—that a slaveholder is 'a sinner of the first rank, and guilty of the highest kind of theft.' This most obnoxious of his assertions, the phrase in italics, the writer copied from the Confession of Faith of the whole American Presbyterian Church,* as it stood, in their books, until 1818, (two years after the formation of the Colonization Society,) when it was stricken out.

Do the Editors of the Chronicle denounce these doctrines as heresies? If so, let them come out openly, and show a bold front. Let them no longer be grieved with the Abolitionists, for their incidental and minor error of Anti-Colonizationism. This master error, the root, perhaps, of the others, will require all their attention and all their ingenuity. But if, as we still hope, they are not prepared to do this, if on the contrary, they intend to take a stand in favor of truth, righteousness and mercy, against oppression, cruelty and sin, let them lift high their banner, and out-shine and out-do the Anti-Slavery Society, and Mr. Garrison, in pleading the cause of the oppressed, and their relief, in their own way, with an equal zeal, a better spirit, and more wisdom; so that their mode of opposing slavery may appear to advantage in the contrast, and be known and read by all men. But let them not, in so unfair and unkind a manner, assail their brethren, charging them with having said what they did not say, and expending on the advocates of the enslaved, that usurping and indiscriminate censure which they are unwilling to see heaped upon the oppressors.

* Will the Chronicle affirm that the whole Presbyterian Church in America made the 'discovery' that Washington was a thief—a 'sinner of the first rank, and guilty of the highest kind of theft'—and so bring upon that body the same 'public indignation' so kindly intended for the Anti-Slavery Society?

EXTRACT FROM MRS. CHILD'S APPEAL.

After narrating several instances of cruelty, which have occurred under the system of slavery, she proceeds:

'I shall be told that such examples as these are of rare occurrence; and I have no doubt that instances of excessive severity are far from being common. I believe that a large proportion of masters are as kind to their slaves as they can be, consistently with keeping them in bondage; but it must be allowed that this, to make the best of it, is very stinted kindness. And let it never be forgotten that the negro's fate depends entirely on the character of his master; and it is a mere matter of chance whether he fall into merciful or unmerciful hands; his happiness, nay, his very life, depends on chance.'

The slave owners are always telling us, that the accounts of slave misery are abominably exaggerated; and their plea is supported by many individuals, who seem to think that charity was made to cover sins, not to cure them. But without listening to the zealous opposers of slavery, we shall find in the judicial reports of the Southern States, and in the ordinary details of their newspapers, more than enough to startle us; besides, we must not forget that where one instance of cruelty comes to our knowledge, hundreds are kept secret; and the more public attention is awakened to the subject, the more caution will be used in this respect.

Why should we be deceived by the sophistry of those whose interest it is to gloss over iniquity, and who from long habit have learned to believe that it is no iniquity? It is a very simple process to judge rightly in this matter. Just ask yourself the question, where you could find a set of men, in whose power you would be willing to place yourself, if the laws allowed them to sin against you with impunity?

But it is urged that it is the interest of planters to treat their slaves well. This argument no doubt has some force; and it is the poor

negro's only security. But it is likewise the interest of men to treat their cattle kindly; yet we see that passion and short-sighted avarice do overcome the strongest motives of interest. Cattle are beat unmercifully, sometimes unto death; they are ruined by being over-worked; weakened by want of sufficient food; and so forth. Besides, it is sometimes directly for the interest of the planter to work his slaves beyond their strength. When there is a sudden rise in the prices of sugar, a certain amount of labor in a given time is of more consequence to the owner of a plantation, than the price of several slaves; he can well afford to waste a few lives. This is no idle hypothesis—such calculations are gravely and openly made by planters. Hence, it is the slave's prayer that sugars may be cheap. When the negro is old, or feeble from incurable disease, is it his master's interest to feed him well, and clothe him comfortably? Certainly not: it then becomes desirable to get rid of the human brute as soon as convenient. It is a common remark, that it is not quite safe, in most cases, for even parents to be entirely dependent on the generosity of their children; and if human nature be such, what has the slave to expect, when he becomes a mere bill of expense?

It is a common retort to say that New-Englanders, who go to the South, soon learn to patronize the system they have considered so abominable, and often become proverbial for their severity. I have not the least doubt of the fact; for slavery contaminates all that comes within its influence. It would be very absurd to imagine that the inhabitants of one State are worse than the inhabitants of another, unless some peculiar circumstances, of universal influence, tend to make them so. Human nature is every where the same; but developed differently, by different excitements and temptations. It is the business of wise legislation to discover what influences are most productive of good, and the least conducive to evil. If we were educated at the South, we should no doubt vindicate slavery, and inherit as a birthright all the evils it engenders upon the character. If they lived on our rocky soil, and under our inclement skies, their shrewdness would sometimes border upon knavery, and their frugality sometimes degenerate into parsimony. We both have our virtues and our faults, induced by the influences under which we live, and, of course, totally different in their character. Our defects are bad enough; but they cannot, like slavery, affect the destiny and rights of millions.

All this mutual recrimination about horse-jockeys, gamblers, tin-peddlars, and vendors of wooden nutmegs, is quite unworthy of a great nation. Instead of calmly examining this important subject on the plain grounds of justice and humanity, we allow it to degenerate into a mere question of sectional pride and vanity. [Pardon the Americanism, would we had less use for the word!] It is the system, not the men, on which we ought to bestow the full measure of abhorrence. If we were willing to forget ourselves, and could, like true republicans, prefer the common good to all other considerations, there would not be a slave in the United States, at the end of half a century.

The arguments in support of slavery are all hollow and deceptive, though frequently very specious. No one thinks of finding a foundation for the system in the principles of truth and justice; and the unavoidable result is, that even in policy it is unsound. The monstrous fabric rests on the mere appearance of present expediency; while, in fact, all its tendencies individual and national, present and remote, are highly injurious to the true interests of the country. The slave owner will not believe this. The stronger the evidence against his favorite theories, the more strenuously he defends them. It has been wisely said, 'Honesty is the best policy; but policy without honesty never finds that out.'

I hope none will be so literal as to suppose I intend to say that no planter can be honest, in the common acceptance of that term. I simply mean that all who ground their arguments in policy, and not in duty and plain truth, are really blind to the highest and best interests of man.'

SLAVERY RECORD.

[For the Liberator.]

PRACTICAL SLAVERY.

I have lately been induced to think that the friends of immediate and universal abolition of slavery have been drawn aside to pay rather too much attention to some branches of the corrupt system; while they are neglecting the grand points—the immoral and wicked attributes of slaveholding with its high and awful criminality before God. This truth was much impressed upon my mind during the anniversary week in New York. Considerable excitement was manifested respecting the debate between Mr. Jocelyn and Mr. Finley; and the question concerning the most efficient mode to abolish slavery in a very considerable degree, obscured all the other moral subjects which, in my estimation, are unpeepably more important. This impression was strengthened by an officer of one of the churches in New-York. That gentleman, some time since, made a tour in the southern States on business. He detailed a number of circumstances which he himself had witnessed, and which he declared sometimes yet so harrowed his feelings, that he could scarcely be composed, from combined indignation at the slave-drivers and anguish for the tormented colored people.

He stated the following facts as common exhibitions which he had uniformly encountered in different places, and upon many occasions, south of the Potomac.

There was at that period, and most probably is now, a cage in Richmond, in which all the colored people who are caught at night are enclosed. The exhibitions in that cage, he asserted, were the most mortifying and odious spectacle to an American citizen which his eyes ever beheld, and which he should not

otherwise have credited. The description is too loathsome for the public eye.

I attended, said the gentleman, several auctions of slaves, and witnessed that direful, agonizing scene—the entire dissolution of all earthly relations. I saw every domestic bond sundered by the stroke of the auctioneer's hammer, with as much indifference as if they had been disposing of hogs by successive bids; and less feeling manifested at the heart-breaking separation of women and their children, no doubt many of them the offspring of the sellers, than if they had been forced to dispose of their horses or dogs. In addition to which, the most indecent and debasing examination of the females, and especially of the younger ones, that is so constant a part of the vendue, renders slavery, if there were no other wickedness attached to it, only worthy of utter execration.

One day, said the gentleman, when I was in Newbern, North Carolina, the alarm bell was rung, and immediately as they could arm themselves, the whites seized as many of the colored people as they deemed necessary, chained them by the collar which was round their necks, and by their arms, put them in jail for the night, and in the morning drove them into the country, there to remain under a cruel guard, until the alarm subsided. Such a scene of misery in New-York would fill the city with rage and fury. Yet this is the comfort of American free born citizens.

Often have I seen the slaveholders, the gentleman also avowed, gamble for slaves; and the colored people are passed from one gambler to the other, by bets, the throw of the dice, the odd trick, the turn of a trump, or the result of a horse-race. This is American slavery; and it is enough to make any honest man enraged, and destroy his patience at the mere recollection that some of these men fill the highest civil offices in our country.

'In the house where I boarded at Newbern'—these are his very words—'we were constantly served by boys and girls from 10 to 14 years of age, perfectly naked. The boys and girls above that age were partly covered, but the scanty clothing was of no use for the sake of decency; and yet the white women in the house, both the elder and younger, seemed no more affected by these beastly exhibitions than if the slaves had been irrational brutes.'

He also stated some facts respecting the taverns, and especially at Fayetteville, which prove that the public houses of entertainment there, at the time of his journey, were not one jot less chargeable with habitual and unbounded licentiousness than the common brothels in the large cities. PAUL.

THREE MONTHS IN JAMAICA.

We present the following extracts from an English pamphlet, entitled 'Three months in Jamaica, in 1832. By Henry Whiteley.' Upwards of one hundred thousand copies of the whole pamphlet have been circulated in England!

'On reaching the estate, [called New Ground], I was received in the most friendly manner by the overseer, and entertained with West Indian hospitality. This gentleman, after some inquiries as to the state of things in England, began to enlarge on the comfortable condition of the slaves; and, pointing to some negro coopers who were working in the yard, asked if I could perceive any difference between the condition of these slaves and that of English laborers. I owned I could not; they seemed to work with great regularity and apparent good humor.'

Immediately afterwards the overseer called out, in a very authoritative tone, 'Blow shell.' A large conch shell was then blown by one of the domestic slaves, and in a few minutes four negro drivers made their appearance in front of the house, accompanied by six common negroes. The drivers had each a long staff in his hand, and a large cart-whip coiled round his shoulders. They appeared to be very stout athletic men. They stood before the hall door, and the overseer put on his hat and went out to them, while I sat at the open window and observed the scene which followed,—having been informed that the other six negroes were to be punished.

When the overseer went out, the four drivers gave him an account, on notched tallies, of their half day's work, and received fresh orders. The overseer then asked a few questions of the drivers respecting the offences of the six slaves brought up for punishment. No question was asked of the culprits themselves, nor was any explanation waited for. Sentence was instantly pronounced, and instantly carried into execution.

The first was a man of about thirty-five years of age. He was what is called a pen-keeper, or cattle herd; and his offence was having suffered a mule to go astray. At the command of the overseer he proceeded to strip off part of his clothes, and laid himself flat on his belly, his back and buttocks being uncovered. One of the drivers then commenced flogging him with the cart-whip. This whip is about ten feet long, with a short stout handle, and is an instrument of terrible power. It is whirled by the operator round his head, and then brought down with a rapid motion of the arm upon the recumbent victim, causing the lood to spring at every stroke. When I saw this spectacle, now for the first time exhibited before my eyes, with all its revolting accompaniments, and saw the degraded and mangled victim writhing and groaning under the infliction, I felt horror-struck. I trembled, and turned sick; but being determined to see the whole to an end, I kept my station at the window. The sufferer, writhing like a wounded worm, every time the lash cut across his body, cried out, 'Lord! Lord! Lord!' When he had received about twenty lashes, the driver stopped to pull up the poor man's shirt (or rather smock frock,) which had worked down upon his galled posteriors. The sufferer then

cried, 'Think me no man? think me no man?' By that exclamation I understood him to say 'Think you I have not the feelings of a man?' The flogging was instantly recommenced and continued; the negro continuing to cry 'Lord! Lord! Lord!' till thirty-nine lashes had been inflicted. When the man rose up from the ground, I perceived the blood oozing out from the lacerated and tumefied parts where he had been flogged; and he appeared greatly exhausted. But he was instantly ordered off to his usual occupation.

The next was a young man apparently about eighteen or nineteen years of age. He was forced to uncover himself and lie down in the same mode as the former, and was held down by the hands and feet by four slaves, one of whom was a young man who was himself to be flogged next. This latter was a mulatto—the offspring, as I understood, of some European formerly on the estate by a negro woman, and consequently born to slavery. These two youths were flogged exactly in the mode already described, and writhed and groaned under the lash, as if enduring great agony. The mulatto bled most, and appeared to suffer most acutely. They received each thirty-nine lashes. Their offence was some deficiency in the performance of the task prescribed to them. They were both ordered to join their gang as usual in the afternoon at cane-cutting.

Two young women of about the same age were, one after the other, then laid down and held by four men, their back parts most indecently uncovered, and thirty-nine lashes of the blood-stained whip inflicted upon each poor creature's posteriors. Their exclamation likewise was 'Lord! Lord! Lord!' They seemed also to suffer acutely, and were apparently a good deal lacerated. Another woman (the sixth offender) was also laid down and uncovered for the lash; but at the intercession of one of the drivers she was relieved. The offence of these three women was similar to that of the two young men—some defalcation in the amount of labor.

The overseer stood by and witnessed the whole of this cruel operation, with as much seeming indifference as if he had been paying them their wages. I was meanwhile perfectly unmanned by mingled horror and pity. Yet I have no reason to believe that the natural feelings of this young man (whose age did not exceed twenty-four years) were less humane or sensitive than my own. But such is the callousness which constant familiarity with scenes of cruelty engenders. He had been a book-keeper, for four years previously, on another estate belonging to the same proprietors, and had been appointed overseer on this estate only a few months before. His reception of me when I arrived was so kind, frank, and cordial, that I could not have believed him, had I not seen it with my own eyes, to be capable of inflicting such cruelty on a fellow-creature.

As soon as this scene was over, the overseer came into the hall, and asked me to drink some rum and water with him. I told him I was sick, and could taste nothing: that I was in fact overwhelmed with horror at the scene I had just witnessed. He said it was not a pleasant duty certainly, but it was an indispensable one; and that I would soon get used, as others did, to such spectacles. I asked if he found it necessary to inflict such punishments frequently. He replied it was uncertain; 'I may not,' he said, 'have to do it again this month, or I may have to do it to-morrow.'

'In week-days the negroes always went to their work before daylight in the morning; on an average about five o'clock or a quarter past five. They left off after dusk, or from a quarter to half past six in the evening. They had half an hour for breakfast, and sometimes an hour for dinner, but generally not a full hour. During crop, which was proceeding while I was there, they worked in spells the whole of every alternate night; that is to say, the spell that commenced on Monday morning got no sleep till Tuesday night, working all day in the field and all night in the boiling-house.'

The sufferings of the slaves from this hard and continuous labor, and from the continual floggings of the drivers to exact it, are severe beyond description. When they are digging cane holes, they generally work all in a row; and it frequently happens that the strong negroes outstrip the weaker ones. Then it is that the drivers (who stand in front of the gang in holeing, but behind in cane-cutting,) march up to those who have fallen back in their work, and flog them on to further exertion; the drivers being themselves liable to be flogged, if the prescribed work is not duly executed by their gang. I have seen the drivers put down slaves in the field and inflict at their own discretion, from six to twelve lashes with the cart-whip. I have seen them order females to stand at a convenient distance, and flog them as long as they saw fit. I have frequently seen the boatswain (as the driver at the boiling house is called) flog old and young, male and female, in this manner. One night I saw this driver flog a female slave very severely, and one blow which struck her in the face caused her to scream out violently. Upon enquiry I found that this woman had a child in the hot-house (or hospital), and she had ventured to leave her work a little earlier than usual to see her child. For this she received the punishment. On another occasion, I saw this boatswain put down a very handsome brown girl, and give her ten lashes. The overseer was with me at the time, and looked on, without making any remark. Another time I saw the head driver, a very powerful man, give a tremendous cut with the cart-whip to a female about fifty years of age, who was cutting canes with the great gang. The overseer and one of the book-keepers were standing by with me, but neither took the least notice. In fact these floggings were taking place incessantly upon the working negroes; inasmuch that I came to this conclusion, after some observation,—that the slaves suffered more in the aggregate from the driving in the field than from the severer regular punishments inflicted by order of the overseer and book-keepers. The drivers invariably flog negroes severely who happen to be too late in coming out in the morning; and it frequently happens, that when they oversleep their time, the negroes, for fear of punishment, run away for days or weeks from the estate,

When they do return, as they generally do after a short space, it is with the certainty of encountering a tremendous flogging from the overseer and being condemned to sleep every night in the stocks for weeks running. I have frequently seen six or seven of these runaways turned out of the stocks in the morning, taken to the field to cut canes, and then brought back at night to be again locked in the stocks. The fear of punishment, I was told, was the ordinary cause of their becoming runaways.'

'On conversing with Mr. McLean, (as I frequently did when I first went to New Ground) respecting the extreme severity of the system pursued on that estate, he assured me that he was far from being a harder task-master than other overseers on sugar plantations; and to convince me of this he told me of 'severities' (or rather atrocities) exercised on other estates in the same parish, far beyond any which I witnessed on New Ground. I also heard of extraordinary instances of cruelty from others; and I was told, by a resident in St. Andrew's parish, that the floggings there were more severe than in St. Ann's; switches of the prickly ebony being frequently used after the cart-whip. But I shall not attempt to detail what I learned only by hearsay, although on the evidence of persons implicated in supporting the system. I can only vouch, of course, for what I myself witnessed; and that most assuredly I have rather softened than exaggerated.'

The open and avowed licentiousness of the plantation whites disgusted me almost as much as the cruelty of the system. At New Ground, the overseer, book-keepers, and head carpenter, all lived in the habitual practice of gross and unblushing profligacy. The tremendous moral tyranny that may be, and unquestionably often is, exercised in the uncontrolled indulgence of this brutalizing vice, is as obvious as it is appalling. One of the book-keepers voluntarily mentioned to me, that he had had twelve 'negro wives' within six months. I saw another of the whites on this estate give his 'housekeeper' (concubine) a cruel beating with a supplejack while she was in a state of pregnancy, and for a very trifling fault. For refusing to degrade myself by complying with 'the custom of the country,' as it was lightly termed, in this point, I was looked upon, as I soon perceived, with mingled contempt and suspicion by the plantation whites generally.'

THE SLAVE INSURRECTION IN CUBA. We have received additional information in regard to this rebellion. It appears that 500 or 600 slaves had been smuggled in from Africa and landed at a place about 30 miles west of Havana. Some communication took place between them and the slaves on the neighboring plantations, in which the former were given to understand, that a grievous mortality was prevailing among the blacks, on the island, [Cholera,] and that it was occasioned by poison administered by the whites. This drove the new comers to desperation, and thinking they might as well die in one way as another, they rose upon their keepers and murdered them. On this intelligence being spread, a military Captain, with two other persons, proceeded to the landing, in order to do away the impression prevailing among the insurgents, and bring them back to subordination. These men were also killed. A troop of cavalry, consisting of about 80 men, were then sent against the insurgents, who by this time had been joined by some of the slaves on the neighboring plantations, and a battle ensued, in which a number of the blacks were killed, and also two officers and several privates of the troop. The remainder, finding their force insufficient to suppress the insurrection, retreated. A larger body was then sent, and poured a terrible fire upon the insurgents, which killed 400 or 500. The whole loss of the whites is stated at 30 or 40. At the date of the last accounts, the rebellion was considered at an end. The negroes, we understand, had no weapons, but clubs and stones.

COMMUNICATIONS.

[For the Liberator.]

To the Board of Managers of the New-England Anti-Slavery Society.

AMHERST, 8 mo. 24, 1833.

I came to this place on the 21st, where, you are already informed, an Anti-Slavery Society has been lately organized; the Secretary of which introduced me to the President, and one of the Professors of the College; with whose liberality and candor I was much pleased: notwithstanding, both being Colonizationists, were rather fearful of the consequences of my visit at this time. I assured them, however, that it was not my intention, in any public discourse, to introduce the subject of Colonization; yet the learned professor seemed to think it was hardly possible, that I could deliver a public address, without giving a side thrust at the Colonization Society. It was, however, finally arranged, that I should deliver one discourse in the East Parish, on the evening of the 22nd, and another in the West, near the College, on the evening of the 23d instant; both of which, were numerously attended, particularly by the College students. I have not learned, that any person has made any objection to a sentiment expressed at either place, except one drunken man, who was much disturbed by my allusions to the temperance reformation. Twice I have met the members of the Anti-Slavery Society, with such others as wished to ask questions for the removal of doubts. Both these interviews have been highly interesting to me, and I trust the cause of truth and justice has been promoted.

Here are between two and three hundred fine young men, who, when they have finished their collegiate studies, will be scattered over the country, exercising a powerful influence in the community, as well as in the various learned professions. The vast importance of

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their possessing correct views and principles,
upon all important subjects, is strikingly ob-
vious; as far as I have had an opportunity to
judge, they exhibit the evidence of good feel-
ings, and honest inquiring minds; whence I
infer, that all that is needful to insure their
usefulness in the world, is, that each for him-
self should determine to take nothing upon
trust in man, but to examine for himself,
and be able to give to every man, that asketh
him, a reason for the hope that is in him.

It appears to me, that the people of New-
England are, much more generally than some
have supposed, with us in principle; and that
all that is wanting, to enlist them as coadjutors
in the Anti-Slavery cause, is, to make them
understand the true character of our much
misrepresented principles, designs, and plan
of operation. This is the object to which my
efforts are principally directed, which requires
no weapons of hostility, and creates no colli-
sion. To invite and persuade men, is much
more practicable, and more pleasant, than to
attempt to drive them. The only weapons
which we require, in this holy warfare, are
truth and love; these are mighty and will ul-
timately prevail.

The pitiful slander in relation to our omis-
sion of the Treasurer's report, in the published
Report of the Board of Managers, I learn has
been new vamped at New-Haven, and exten-
sively circulated, with other slang of about
equal importance. Such things only serve to
renew the contempt with which our adver-
saries regard the common sense of the commu-
nity, in supposing that the public mind can
be diverted from the great question of the un-
righteousness of the slave system, which is
robbing millions of rational and accountable
beings of all their rights and privileges, even
to the ownership of their mortal bodies.

In relation, however, to the subject of ac-
counting for funds, received from the public
for a benevolent object, we cannot be too par-
ticular, and it may be well to let our opponents
know, that should we be driven to the point,
we may publish some facts, with which we
are acquainted, which will make them feel the
force of the maxim, 'He that lives in a glass
house, should not throw stones,' lest they be
retumed upon his own building. It is not
however with individuals, but with principles,
and with public measures, which we contend.
We oppose the system of oppression, which
holds two millions of our countrymen in Sla-
very; and we oppose all schemes and mea-
sures, which are calculated to divert the pub-
lic mind from the abominations of the system;
we regard the whole nation as implicated in
the system, and we think it demonstrable,
that the whole nation is guilty of a continual
act of robbery, in depriving so large a portion
of our countrymen, of their just and inalien-
able rights. The sin lays equally at the doors
of all those, who acquiesce in the continuance
of such great wickedness. When shall the
nation awake from its lethargy, and put an
end to the wrongs, and the sufferings, and the
guilt of oppression? May He, who came 'to
preach deliverance to the captives, and the
opening of the prison to them that are bound,'
hasten the glorious day. In the unshaken be-
lief that he is about to do so, I remain your
fellow laborer, ARNOLD BUFFUM.

The gentleman whose signature is
affixed to the following communication has
just retired from the editorial chair of the
Franklin Journal, published in St. Albans,
Vermont. We hope to hear from him again.

Adams, Jefferson Co. N. Y. Sept. 6, 1833.

To the Editor of the Liberator.

DEAR SIR:—It affords me pleasure to ac-
knowledge that I have obtained much valu-
able information, on the subject of slavery, as
it exists in our country, by the perusal of
your excellent paper. It is what its name
imports to be: a Liberator. It has liberated
my mind from every predilection in favor of
the American Colonization Society. I am
perfectly satisfied that that Society neither
can nor will emancipate the slaves in the Uni-
ted States. If more are born in one day, than
are sent to Liberia in the course of a year; I
should like to know, when, at that rate, they
will all arrive there. To suppose that men
could dam up the Mississippi with bulrushes,
is not more absurd than to suppose that the
Colonization Society, destitute as it is of the
necessary funds, and controlled as it is by
slaveholders, either can or will send the slaves
to Liberia. What then? Must they forever
be held in bondage? Their groans, some of
which I heard when among them, are suffi-
cient to involve heaven itself in darkness?
Shall we regard their sufferings with a kind
of stoical apathy? Then let us no longer
boast, that in our minds, remains, unquenched,
the spirit which animated our political fathers.
The slaves are, it is believed, human beings.
If so, who that looks upon the subject with
an unprejudiced eye, does not see that they
ought not to be sold, like horses and other
cattle, at auction or otherwise.

What infatuation can be greater than that
which thinks that patriotism consists in inflict-
ing stripes, imprisonment, and death upon our
fellow beings? Will the friends of humanity,
not to say of freedom and religion, be found
driving the slaves through our cities, espe-
cially on days consecrated to liberty? Cer-
tainly not. But has this ever been done?
Done? yes, and that too, at the seat of gov-

ernment. When, in 1830, the triumph of lib-
erty in France (during the three days in Paris)
was celebrated at Washington, more than
500 slaves were drove through that city.—
What a disgrace to our country! I trust that
an O'CONNELL will yet come forth, and plead
on the floor of Congress, with intellectual
strength and eloquent lips, for the abolition
of slavery, at least in the District of Colum-
bia. If Congress neglects that duty, and in
the mean time, prospers, I shall be led to en-
quire: 'Where is the God of judgement?' As
the constitution now stands, Congress may
not have the power to abolish slavery in the
several States where it exists. But there is
a power which can righteously do it. And
the sooner the people exercise it, the better
may it be for us, our children, and our chil-
dren's children. The constitution is not more
severe upon congress than are the people over
the constitution. There is, therefore, a way
by which the slaves can obtain their free-
dom. If there were not a way, they would
hew one in a rock. A spirit of insubordination,
of insurrection, and of vengeance has long
slept among the slaves. That spirit will not
always slumber. Could they exchange senti-
ments with each other, and act in concert,
instantly they would break their chains over
the heads of their oppressors! It does not
require the spirit of prophecy to predict that,
unless they are liberated, such a catastrophe
will speedily occur. Be it so. And I care
not, if in their virtuous struggle to achieve
their independence, the blood of those who
have so long swayed an iron sceptre over
them, should rise fifty cubits above the rivers
of the slaveholding States. In my opinion, the
Anti-Slavery Society has proposed the only
means by which such a catastrophe can be
avoided. Let a knowledge of those means
be diffused among the people, and I am con-
fident that a majority will come to the same
conclusion to which my mind has been con-
ducted. They will, I think, perceive clearly,
that the Colonization Society is comparable
to 'faith without works, which is dead.' It re-
quires but little discernment to discover that
it never can effect its own ostensible objects.
I both admit and contend that the motives of
some of its supporters are as pure as the vir-
tue of philanthropy. For the talents and moral
worth of such, I have a high respect. But
the Society itself is organized upon principles
which, in their practical operation, tend to
perpetuate the existence of slavery. For any
thing it has done, is doing, or will do towards
restoring the slaves to their imprescriptible
rights, Great Britain will outstrip America.
With these views of the subject, written in a
hurried manner, on account of the pressure of
other business, I wish, Messrs. Editors, hence-
forth to be numbered among the friends of the
immediate and entire emancipation of all the
slaves in the United States.

Yours very respectfully,
SAMUEL N. SWEET.

BOSTON.

SATURDAY, SEPTEMBER 14, 1833.

CHARACTER OF WASHINGTON.

On our first page will be found a long article
from the Genius of Temperance in reply to
the allegations of the Vermont Chronicle rela-
tive to the character of Washington. The
editors of the Genius take the ground, that
the writer in the Liberator merely stated an
abstract principle, and therefore that the Chro-
nicle was unfair in applying it to Washington
as an individual. We are constrained to say,
that we think this ground untenable. Indeed
we are willing to admit the statement of the
Chronicle, that there was 'nothing abstract'
in the allegations of our correspondent; that
they were 'concrete from beginning to end.'
If we should say that all Editors are knaves,
we think that the Editors of the Chronicle and
Genius of Temperance would have a right to
consider us as asserting of them, individually,
that they are dishonest men. If any man
should declare that all printers are thieves,
we feel that we should be justified in supposing
that he meant to include us, as an individual,
in the charge. We candidly confess that we
can see no difference between these suppos-
ed cases and the one under consideration.
But it may be asked, Wherein then was the
Chronicle unfair? We answer,—

1. In presenting the extracts in such a
form as to convey an impression that the sen-
timents were those of the New-England Anti-
Slavery Society; when in fact no one, except
the correspondent of the Liberator, was re-
sponsible for them. True, the Editors did not
say, in so many words, that such were the sen-
timents of the Anti-Slavery Society; but they
introduced the extracts in such a way as to
leave that impression upon the minds of their
readers. The Editors of the Chronicle know,
that the Anti-Slavery Society is no more re-
sponsible for the sentiments promulgated in
the Liberator, than the Colonization Society
is for the matter published in the Chronicle.
This is a distinction of which they are very
tenacious in relation to the Colonization So-
ciety; but they overlook it entirely when they
have occasion to speak of the Liberator. We
have reason to believe, that there is not one
member of the Anti-Slavery Society, who
would not pronounce the language of our cor-
respondent in some respects too sweeping.
Why then should that Society be made re-
sponsible for it? The Editors of the Chro-

nicle may say that they supposed the Liberator
spoke the sentiments of the Anti-Slavery So-
ciety; and it probably does in the main; but
they have no right to suppose that every sen-
timent which it contains meets the approba-
tion of that Society. Nor have they a right
to call upon that Society to disclaim sentiments
which it never uttered. It is enough to hold
any Society responsible for its official docu-
ments. From such responsibility the Anti-
Slavery Society will never shrink, although
the friends of the Colonization Society have
done so repeatedly.

2. It was unfair in the Chronicle to omit
saying that the language which it quoted was
that of a correspondent. We believe we have
never failed, in a single instance, when quot-
ing from other papers for the purpose of an-
imadversion, to state distinctly whether the
language was that of the Editor or a corres-
pondent. We do not feel bound to specify
every instance in which we differ from our
correspondents, nor do we wish to be held re-
sponsible for all their sentiments. Our col-
umns are open both to the enemies and friends
of slavery; and we often publish articles
which we think are calculated on the whole
to do good, although in some respects we may
think them objectionable.

But, it will be asked, do you mean to say
that you do not approve of the language quot-
ed by the Chronicle? We answer, in some
respects we do not. That it may be seen
wherein we disapprove of that language, we
will say frankly what we think of Washington
as a slaveholder. We say, then, that he was
guilty of violating the command, 'Thou shalt
not steal.' In other words, he was guilty of
man-stealing. Look at the definition of this
sin contained in the larger Catechism of the
Presbyterian Church, previous to 1818.—
'Stealers of men are all those who bring off
slaves or freemen, and KEEP, SELL, or BUY
them.' That Washington kept slaves there is
no doubt, and that is enough to make him a
'stealer of men,' according to this definition.
The Chronicle must either deny the correct-
ness of the definition, or admit that Washing-
ton was guilty of man-stealing. For our-
selves, we believe the definition is correct,
and we are prepared to defend it. And now
we ask the Editors of the Chronicle to give
us their definition of man-stealing. If they
think that the Presbyterian Church was wrong,
let them tell us wherein. We do not believe
they can give a definition amounting to any
thing, which will not include Washington as
guilty of the sin.

3. It was unfair in the Chronicle to appeal
to the prejudices instead of the reason and
judgment of its readers. The Editors did not
attempt to show that the reasoning of the cor-
respondent was unsound, but took undue ad-
vantage of that strong public feeling in favor
of Washington, which blinds most men to his
faults. There are multitudes who cannot
point out any thing wrong in the definition of
the sin of man-stealing quoted from the Cate-
chism of the Presbyterian Church, but who
would yet hesitate to avow it, lest they should
expose themselves to the sneers of those who
are always ready to appeal to prejudice and
popular feeling rather than to reason. It was
unfair in the Chronicle to take advantage of
this circumstance to bring reproach upon the
Anti-Slavery Society.

It may be asked, if we mean to be under-
stood as saying that Washington was a thief?
We reply, no; not in the common accepta-
tion of that word. It would be unfair in the
Chronicle to represent us as saying that. We
are ready to admit, that his general character,
aside from the sin of slavery, entitles him to
the encomiums which he has received. But
we cannot say with the Chronicle, that he
was 'an undeviating friend of freedom and
of the rights of man;' because we know, that,
while he was fighting for his own liberty and
that of his country, he was habitually guilty
of depriving some, (we know not how many)
of his colored brethren of their 'inalienable
rights.' We think this an essential deviation
from those principles, for the support of which
he risked his life.

Nor do we believe that the sin of man-
stealing necessarily made Washington a hy-
poecrite. There are different opinions as to
his piety, though we are inclined to the belief
that he was a Christian in the sense in which
that word is used by the Chronicle. But are
we to deny in face of facts, that he was guilty
of violating the eighth commandment, because
he was a Christian? Shall we deny that
David was guilty of adultery, because he was
'a man after God's own heart'? Shall we
say that Peter never denied his Master, be-
cause we know that he was generally a faith-
ful disciple? Shall we deny, in face of his-
tory, that John Newton was concerned in the
slave trade, which is pronounced piracy by
our laws, because we have no doubt that he
was a Christian? Is it said that these men
repented of their sin? We reply, that we
hope Washington repented also.

We are aware that our correspondent, from
whose communication the Chronicle quoted,
holds the sentiment that no slaveholder can
be a Christian. We do not hold such a sen-
timent, nor do we know of a member of the
Anti-Slavery Society who does. We do not
pretend to decide, how far a man may be left
to go in a course of wickedness, and yet be
a Christian. But we do think it right to make
this question a test of church fellowship. We

would not vote for the admission of a slave-
holder to a church, even if we saw reason
from other traits of his character to believe
him a Christian. Neither would we vote to
admit a man who deals in ardent spirit, though
we have no doubt there are some such who
are Christians.

Will the Chronicle deny that slaveholding
was a stain upon the character of Washing-
ton? It is certainly no stain, unless he was
guilty; and if he was guilty at all, he was
guilty of nothing less than a violation of the
eighth commandment; of stealing the liberty
of his fellow men, and of exacting their la-
bor without compensation. This we say of
all slaveholders, and we are ready to defend
the proposition against any objections which
can be brought against it.

The views which we have now expressed
in relation to this matter are those which we
have held a long time. We should have been
as willing to have made an expression of them
three or four months ago as we are now, had
not the peculiar course of the Editors of the
Chronicle made us desirous of waiting until
they had enjoyed the full benefit of their mis-
representations. We hope they will be more
candid hereafter, and learn to make a distinc-
tion between the official documents of the
Anti-Slavery Society and the communications
of the Liberator.

We pass by the sneer of the Chronicle at
what he calls 'Garrisonism,' (alias gospel
truth) with the simple remark, that we believe
Mr. Garrison's views harmonize with our own.
We do not believe he has ever uttered a sen-
timent inconsistent with the foregoing remarks.

N. B. The Chronicle has detected one
error in the Liberator; but in attempting to
find a second, has committed an egregious
blunder. The word contract should have been
omitted; but we protest against the admis-
sion, that the saying, 'What is every body's
business is nobody's,' is any too common.
The passage was printed correctly.

SIGNS OF TROUBLE.

The London correspondent of the New-York Ob-
server seems to be sadly perplexed by the decided ex-
pressions of public sentiment in England against the
American Colonization Society. In a letter dated July
16, he says,—

You might as well attempt to reason with the tem-
pest, as to tell the anti-slavery folks of Great Britain
at the present time, that the American Colonization
Society have the same object in view with themselves.
Fifty years will not efface from the British public the
unfortunate impression they have received of the char-
acter and projects of the American Colonization So-
ciety. And to seal the impression, William Lloyd Gar-
rison is here, declaiming before the public, whose doc-
trines accord so nearly with the most popular views of
the English people, that there is no use in a contro-
versy.

It seems then that 'Garrisonism,' as the Vermont
Chronicle sneeringly calls gospel truth on the subject
of slavery 'accords nearly with the most popular
views of the English people,' and that Elliott Cresson
cannot convince the anti-slavery folks of Great Britain
that the Colonization Society is a philanthropic insti-
tution! The correspondent of the Observer confesses
this much; and if he had disclosed the whole truth,
he would in all probability have told us that Cresson-
ism, alias Colonizationism, is not only opposed by 'an-
ti-slavery folks,' but is much admired and applauded
by the West India party, who have done all in their
power to obstruct the progress of public sentiment in
England against slavery. Yes; let it be remembered
that the anti-slavery party in Great Britain who have
been waging war against slavery in the West Indies
until it is now about to be overthrown by Parliament
—who have plead the cause of the poor and needy,
and so nobly defended it against the wily advocates of
expediency,—are opposed to the American Coloniza-
tion Society; while the West India party, the ad-
vocates of slavery, who have exerted all their powers to
uphold that bloody and nefarious system, are now en-
deavoring to sustain Elliott Cresson in his efforts to
gull the British people into a belief that that Society is
worthy of their support! Pretty good proof, we
should think, that Colonizationism will not flourish on
abolition soil!

Again the correspondent of the Observer says,—
No exposition of the American Colonization So-
ciety's creed, by whomsoever or however ably done,
can satisfy the British public. 'The friends of that Society
have said in so many tangible forms, that it is not their
object to interfere with the rights of the master over
his slave, it is not to be wondered that the British com-
munity should believe it. And this,' they say, 'is your
great sin.' What! acknowledge the right of the mas-
ter in the body of his slave! not interfere with it! Out
upon you, hypocrites! liars! Look at your own
public and solemn oath, as a people, calling Heaven
to witness, and appealing to the God of armies to de-
cide the contest, as you were sincere. 'We held
these truths to be self-evident, that all men are created
equal; that they are endowed by their Creator with
certain inalienable rights; that among these are life,
liberty and the pursuit of happiness.' And do you say
that you will not challenge the right of the master in
his slave? that you will not interfere with it? Do you
presume to come here and ask us to help you get rid
of your free blacks, which you say are a nuisance, that
your slaves may be the more valuable?—that you
may rivet upon them more firmly the chains by which
they are already bound? Can you have a face to ask
these things of us, and thus insult our feelings, and in-
sult humanity. You tell us in one word that you mean
universal emancipation; you tell us in another, that
you will not interfere with the rights of the master!
We cannot understand this; we detect such principles.
Strike at the root, and give the slave his freedom; and
do it now, or else we have no communion with you.'

I merely state this as the common current of argu-
ment here; and who can answer it to them, in view of
the facts?

Sure enough, 'Who can answer it to them in view
of the facts?' We do not wonder that the corres-
pondent of the Observer gives it up as a hopeless case.
The 'FACTS' on the subject are certainly very stub-
born, and of course troublesome. He suggests a
charge in the mode of stating the objects of the So-
ciety. He says—
I believe the American Colonization Society is do-
ing a good work, and doing it well; but no man can
make the British public believe so. I could wish,
therefore, if possible, that our Society were a little
more bold and explicit in the declaration of their
creed. What would they lose by it? The slavehold-
ers are aware of their design, and accuse them of it.
And how do they defend themselves? By resorting to
the technicalities of law. 'You cannot support this
accusation by the letter of the instrument of our orga-
nization.' Is this dignified—is this worthy? Why not
plead guilty to the charge, and say, 'Yes—we do aim
at your pretended rights of property. We were false

to ourselves, to the rights of our fellow beings and to
the justice of God, if we did not confess it. If you
dare to claim such property, as a matter of principle,
shall not we dare to deny the claim? But at the same
time we give you this assurance that our association
is not to make war by physical force; our operations
must necessarily be indirect, by the terms of the
American Union, which give to each state the right of
legislating for itself on this subject; our influence is
social and moral; but we do not conceal, we are
bound frankly to avow, that our aim is universal eman-
cipation.'

Very well; if they will make an abolition society of
it; if they will not abet the sin of slavery and the op-
pression of the free people of color; we will support
it. But our word for it, the moment they take such a
step, they will lose the patronage of slaveholders. Let
the thing be tried. If it be true, that the object of the
Society is the ultimate abolition of slavery, and the
South patronises it on that account, then what is the
objection to stating it in the constitution? We repeat,
let the question be brought to the test, and if the re-
sult does not prove what we have so often said, that
the talk of southern colonizationists about abolition
is all moonshine, then we will confess that—we are no
prophet.

LETTER FROM MR. TAPPAN.

The following letter will, we hope, put to rest a few
of the slanders so industriously circulated against Miss
Crandall. We copy from the Genius of Temper-
ance.

Col. STONE stands convicted of misrepresentation
in his statement respecting Miss Crandall in the fol-
lowing particulars, as every candid mind must per-
ceive who has read his ungentlemanly attack upon her
and compared it with her statement of facts.

First.—That 'she is the mere instrument of A. Buf-
fum, W. L. Garrison, and a co-worker of theirs in this
city.' In reply to this charge, Miss C. says, 'I was
wholly self-moved in the plan, though I gratefully ac-
knowledge their kind approbation.'

Second.—That 'the making of money was her in-
ducement.' For this charge there is not a shadow of
evidence—she dismissed a full and flourishing school,
for the uncertain alternative of getting a competent
number of colored girls, knowing, as she says, the
fearful prejudice she must contend with.

Third.—That she violated an engagement that ex-
isted with the citizens of Canterbury in changing the
character of the school. No engagement existed, but
such as exists every where, leaving each party free to
change whenever circumstances might make it desira-
ble. Miss C. states that some of the parents threat-
ened to remove their children if she persisted in teach-
ing a colored female, whose earnest solicitations had
excited her sympathy for their race, and led her to
form the resolution to try to do something for them.

Fourth.—That 'ample provision was made for the
gratuitous instruction of the blacks.' This I know to
be utterly destitute of truth; as well as the statement
that 'a contract was entered into, to supply 20 scholars.'

Fifth.—There is no evidence that Miss C. 'avowed
that her school was to be under the patronage of Mr.
Arnold Buffum,' nor is there any truth in the assertion,
any further than that his name was given, with several
others, as a reference, in her advertisement.

Sixth.—That 'Miss C. was actuated by a desire to
bring herself into notice.' This is wholly a gratuitous
assumption.
Seventh.—That Miss C. 'avowed her determination
to inculcate in her school the doctrines of immediate
abolition, amalgamation of the blacks and whites, and
inveterate hostility to the Colonization Society.' In
reply to such assertions Miss C. says, 'false and scan-
dalous reports about me and my friends are in con-
stant circulation; and in reference to the charge of a
design to inculcate amalgamation, she says this is ut-
terly false—the sole object of the school is to instruct
the ignorant, and fit and prepare teachers for the peo-
ple of color, that they may be elevated, and their moral
and intellectual wants supplied.'

The public will now judge with how much 'care
and research,' and with how strict adherence to truth
the gallant Col. has culminated this lady. As he
has seen fit to bring my name before the public, as
connected with the school, I have felt it to be my duty
to state the facts as I know them to be.

ARTHUR TAPPAN.

THE REV. WM. LEVINGTON, Rector of the
First African Protestant Episcopal Church in Balti-
more, (a man of color,) delivered an able and eloquent
discourse last Sabbath evening, to a crowded audi-
ence in St. Paul's Church. A liberal contribution was
taken up at the close to aid the object of his visit. The
appearance among us at this time of a colored min-
ister of such qualifications cannot fail to exert a happy
influence in removing the prejudices of the community.

NATIONAL ANTI-SLAVERY SOCIETY.

WE learn that arrangements are being made
for the formation of a National Anti-Slavery Society
in Philadelphia the last of October. Particulars
hereafter. Every Anti-Slavery Society should im-
mediately appoint delegates to attend the Convention.
The friends of freedom throughout the country should
be WIDE AWAKE to this important object.

MARRIED—In this city, on the 10th inst.
by Rev. Dr. Sharp, Mr William Castell to
Miss Jane Scartell.

On Thursday, the 5th inst. by the Rev Mr
Croswell, Mr John A. Hognans, of Hartford, to
Miss Sarah Ann Cash, of this city.

In Phelps, Ontario County, N. Y. on 2nd
Sept. by Rev Mr Lane, of Waterloo, Mr An-
thony Freeman, of Geneva, to Miss Betsey
Anthony, of Phelps.

DIED—In this city, on the 3d inst. of con-
sumption, Mr. William Brown, aged 65. Mr.
Brown was a native of Maryland, but for
many years a resident of this city. He was
a man of high respectability, and was quite use-
ful in the different Societies to which he be-
longed; especially the African Baptist Church,
to which he stood as a firm pillar for many
years. His death will be by them very sensi-
bly felt. He was a person of a liberal heart,
generous in disposition, of kind feelings, and
very persevering in action. In his last hours
he gave strong testimonials of his hope in
God, and departed with perfect calmness and
resignation.

NOTICE.

The Quarterly Meeting of the New Eng-
land Anti-Slavery Society, will be held on
MONDAY, the 30th inst., at the meet-
ing-house of the First Baptist Church, corner
of Hanover and Union Street, when a discourse
will be delivered by the Rev. SAMUEL J. MAY
of Brooklyn, Conn.

OLIVER JOHNSON,
Recording Secretary.

NOTICE.

Mrs. STEWART, will deliver her Farewell
Address to the people of color, in this city, on
her own christian experience, and the all im-
portant subject of religion. All those who
feel interested in the subject, are respectfully
invited to attend. The meeting will be held
at the African school room, under the meet-
ing-house, Belknap Street, on the 15th inst. at
half past 7 o'clock, in the evening.

LITERARY.

[From the New-York American.]

The following touching lines are from the pen of Mrs. Florida White, and were addressed to her father, Gen. Adair, of Kentucky, late Governor of that State, and at present a Member of Congress.

This gifted lady accompanies her husband, the Hon. Jos. M. White, of Florida, on a voyage to Europe, for the benefit of her health. The best wishes and earnest prayers of a wide circle of friends accompany them.

Farewell to the land of my birth,
Though I leave thee to wander afar,
Thou art dearer to me than the rest of the earth;
Aye! dear as my own natal star:
And though I should see thee not; even for years;
I shall think of thee always, and often in tears.

Farewell to thee!—land of my sire!
Abode of the brave and the free,
If ever man cherish'd a patriot's fire,
And worshipp'd his country—'twas he:
O how could I part from this lov'd, native shore,
If I fancied his arms would enfold me no more!

Sweet home of my mother!—farewell!
As His I recalled thee with pride—
As His such fond thoughts on my memory swell,
That utterance chokes with their tide.
If the thought of her only thus thrills through my heart,
Could I see her once more—should I ever depart?

Bright scenes of my childhood!—adieu!
Sweet haunts of my half-open'd mind,
And ye sports! Love and Youth, consecrated by you,
Oh! how shall I leave you behind?
To part thus from brothers—from sisters—from friends—
Is there aught upon earth that can make me amend?
New-York, 7th June, 1833.

[From the New-England Review.]

THE CITIES OF THE PLAIN.

'Away from the ruin—oh, hurry you on,
While the sword of the angel yet slumbers undrawn!
Away from the doomed and deserted of God:
Away, for the spoiler is rushing abroad!'

The warning was spoken—the righteous had gone;
And the proud ones of Sodom were feasting alone;
All gay was the banquet—the revel was long
With the pouring of wine, and the breathing of song.

'Twas an evening of beauty—the air was perfume;
The earth was all greenness—the trees were all bloom;
And softly the delicate viol was heard,
Like the murmur of love or the notes of a bird.

And beautiful creatures moved down in the dance,
With the magic of motion, and sunshine of glance;
And white arms wreathed lightly, and tresses fell free,
As the plumage of birds from some tropical tree.

And the shrine of the idol was lighted on high,
For the bending of knee and the homage of eye;
And the worship was blended with blasphemy's word,
And the winebibber scoffed at the name of the Lord!

Hark, the growl of the thunder—the quaking of earth!
Wo—wo to the worship, and wo to the mirth!
The black sky has open'd—there's flame in the air,
The red arm of vengeance is lifted and bare!

And the shriek of the dying rose wild where the song
And the low tone of love had been whispered along;
For the fierce flames went lightly o'er palace and tower
Like the red tongues of demons, to blast and devour!

Down—down, on the fallen, the red ruin rained,
And the reveller sank with his wine cup undrained;
The foot of the dancer—the music's loved thrill,
And the shout and the laughter grew suddenly still.

The last throbs of anguish were fearfully given;
The last eye glared forth its madness on heaven!
The last groan of horror rose wildly and vain,
And death brooded over the pride of the plain!

DIRGE.

BY MILMAN.

Brother, thou art gone before us,
And thy saintly soul is flown,
Where tears are wiped from every eye,
And sorrow is unknown:
From the burden of the flesh,
And from care and fear released,
Where the wicked cease from troubling,
And the weary are at rest.

The toilsome way thou'st travelled o'er,
And borne the heavy load,
But Christ hath taught thy languid feet
To reach his blest abode.
Thou'rt sleeping now like Lazarus
Upon his father's breast,
Where the wicked cease from troubling,
And the weary are at rest.

Sin can never taint thee now,
Nor doubt thy faith assail,
Nor thy meek trust in Jesus Christ,
And the Holy Spirit, fail.
And there thou'rt sure to meet the good
Whom on earth thou lovedst best,
Where the wicked cease from troubling,
And the weary are at rest.

'Earth to earth,' and 'Dust to dust,'
The solemn priest hath said,
So we lay the turf above thee now,
And we seal thy narrow bed;
But thy spirit, brother, soars away
Among the faithful blest,
Where the wicked cease from troubling,
And the weary are at rest.

And when the Lord shall summon us,
Whom thou hast left behind,
May we, untainted by the world,
As sure a welcome find;
May each, like thee, depart in peace,
To be a glorious guest,
Where the wicked cease from troubling,
And the weary are at rest.

VALUE OF A MOMENT.

BY MONTGOMERY.

At every motion of our breath,
Life trembles on the brink of death;
A taper's flame that upward turns,
While downward to the dust it burns.
Moment by moment years are passed,
And one ere long will be our last,
'Twixt that (long fled) which gave us light,
And that which soon shall end in night,
There is a point no eye can see,
Yet on it hangs eternity.
Tis at that moment, as we choose,
The immortal part we save or lose;
Time past and time to come are not:
Time present, is our only lot.
O God, henceforth our hearts incline
To seek no other love but thine.

MISCELLANEOUS.

Original Anecdotes of President Jackson's late tour.—We meddle not with party politics, and follow in the wake of none of the rival statesmen of the day, but the following facts, we believe, will be pleasing to our readers generally, whether Jackson or Anti-Jackson.

When the President arrived in New-York, he took lodgings at the American Hotel. A costly and luxurious bed of down had been provided for him, and hundreds, if not thousands of persons, had previously visited the room to admire it, and its decorations. But when the President inclined to retire to rest, after the fatigues of travelling and of the public parade, he very wisely requested to be furnished with a common plain cot bed and mattress, which were accordingly provided for him; and we dare say he slept much more soundly and comfortably, and consulted his health much better for the change.

At Providence, the most costly preparations had been made, at the City Hotel, for President Jackson's dinner. Every variety the market could furnish, or the arts of cooking invent, was spread out upon the groaning table, and every gaping attendant must have taken it for granted that the hero of New-Orleans must necessarily devour bipeds and quadrupeds without number, and make his stomach the grave of his vanquished victims. And so, amid the fumes of roast and baked, and all the aromatic breezes of plenteous spicery, the important moment at length arrived, when the question was to be decided as to the name and nature of the viand first to have the honor of introduction to the Presidential palate, as a signal for the long succession of 'taste after taste by kindest change supplied.'

'To what will His Excellency be helped?' 'To a bowl of boiled rice and milk, if you please, sir,' was the unexpected answer. Not even the host of Packenham could have been more astounded and discomfited.

'Rice and milk!' Alas! The eye might run over the vast concatenation of eatables and drinkables, and miss nothing conceivable and mentionable except 'rice and milk!' The buzz went from waiter to waiter, and from servant to servant, until, at length, the quantum sufficit of rice, from some part of the mansion, was produced, but as to milk—in the very centre of the land flowing with milk and molasses—but not a gill could be discovered. All—all had been 'cooked up' into some of the elaborate pastries and nick-nacks designed for President Jackson. Swiftly flew the milk pitcher to the nearest fountain for replenishment, and in little less than 'a jiffy' the venerable chief magistrate was duly accommodated; and as soon as decency would permit, many an impatient gourmand and gloating epicure fell to, and did the accustomed and greasy honors of the long anticipated carnival. Many a dish of gravy, (otherwise cycled 'slush,' vide Graham's lexicon,) and many a sparkling goblet was eagerly drained, while there sat the President of the United States, in Roman dignity, a simple bowl of rice and milk his entire meal; a single tumbler of pure water his only beverage.

'Itanium! Itanium!' Our Presidential excursion is finished. The highest praise of 'the hero' has been reserved for our humble pen. Fame and Flattery may write his name where they please. 'Twas ours to have recorded it in a temperance newspaper. It will live there, when marble monuments crumble. So here goes 'a health to the President,' in pure Adam's ale, and long may our country be blessed with Presidents who sleep on cot mattresses, dine on rice and milk, and drink pure water. And now, for once, we shall be indulged and joined by thousands of every party in a hearty 'Hurra for Jackson!'

Genius of Temperance.

Gas Manufactory in Boston.—The Gas House is an extensive brick building at the north part of the city, marked by its lofty chimney and the dense smoke continually rolling from it. The process of making gas is simple; although the machinery for its manufactory is quite complicated, and must have cost an immense sum. In one part of the building are furnaces, emitting an intense heat. Over these furnaces are boilers or ovens, containing the coal from which the gas is made. The smoke, gas, and tar, rise together for some distance, when the tar separates from the smoke and is conveyed into large cisterns, from which it is drawn out and sold. The smoke then continues on, I believe, to a large tube in which it is separated from the gas, while the latter is conducted through a number of feet of pipe (similar in shape to a distiller's worm) under ground, for the purpose of condensing. It then enters the gas house again, passes through the refiner into a metre, and from the metre in a grand receiver, where it is ready for use. The metre is filled with water, and has a dial upon it which gives the accurate quantity of gas manufactured.—There are two receivers, the size of which are 20 by 40 feet. Each receiver is divided into two parts. The top part contains the gas, and bottom part water. The gas is conducted by a pipe through the water into the top part, which as the gas fills it rises from out the water, being balanced by an immense weight. When the receiver is full, the top is raised; but as the gas is used from it, it gradually sinks into the lower part, and its weight is of sufficient force to press the gas to any part of the city. The gas manufactured here is a compound of coal and rosin gas. The rosin is of service in neutralizing the bad smell of the coal gas. The rosin also produces oil, which is used for fuel. The coal used is the Newcastle coal. It costs \$9.00 per chaldron. And after the gas is extracted, it is worth \$7.00 per chaldron.

The tar made from the coal brings \$7 per barrel, and eight bushels of coal make a barrel of tar besides the gas! If this is not a self-creating fund, I know not what is. The price of gas is 1-2 cent per foot. The lower part of each receiver contains 150 hds. of water. The receivers are of cast iron. The gas is conveyed under ground through leaden pipes, to the different parts of the city. The light from gas, I should judge, is three fold greater than that produced by oil. The quantity of gas consumed in each house is ascertained from metres placed in each building. The gas while burning emits no smell and

but very little smoke. The quantity of light may be increased or diminished, by turning a small screw.—*Portland Advertiser.*

SWISS EMIGRANTS. We were not a little surprised in taking a very early morning walk along the docks yesterday, to find in Washington street a large number of Swiss emigrants, who had made the street their abode for the night. They had arranged their boxes, chests, and bedding, on the side walks, and men, women, and children, had slept comfortably under no other canopy than the sky. At sunrise they were getting up and adjusting their toilet; mothers were packing up their beds and putting things 'to rights'; the men were surrounding a milk cart, purchasing milk; daughters were scrubbing the faces of the young children with hard salt water, and applying their aprons as towels to the screaming urchins; others were peeling potatoes and gathering sticks to cook a breakfast, while some were fondling a goodly number of infants. All appeared healthy and to enjoy themselves. The weather was fine, and they appeared to be making the best of every thing, and travelling to the interior with the utmost economy. They were in want of nothing, were well advised, and were going to some place in the interior, where they had friends, and where they intended to settle for life.—*New-York Daily Advertiser.*

IMPORTANT TRIAL. A gentleman just arrived from Bangor, (Me.) has given us the particulars of a case of recent occurrence there, which is said to have excited considerable sensation. An unlicensed grog-dealer, named Treadwell, keeping a shop at what is called the Point, with the assistance of an understrapper, named Woodward, undertook, on Tuesday last, to furnish an Irishman with as much wine as he could drink for twenty-five cents. The Irishman drank a pint of stuff which was drawn for him as 'port wine,' and walked off. In about half an hour he returned and drank two pints more. The result was death. Woodward was apprehended, on complaint of the Coroner, who held an inquest over the body. On Friday last he was examined, and required to recognise in the sum of \$550, for his appearance at the next (June) term of the Supreme Judicial Court for trial, on the charge of manslaughter.—*Mercantile Journal.*

BARBAROUS OUTRAGE. About six years ago, a poor man by the name of Little, becoming indebted to his landlord in the sum of ten or twelve dollars for rent, was unable to pay, and the landlord consented to wait, provided his daughter, who was then just over twenty-one, would become jointly responsible. She therefore signed an obligation with her father, and has since been getting a decent living, and aiding in supporting her infirm parents and a blind sister, by folding sheets for book-binders. The landlord, a short time since, put the account into the hands of a hanger on in the purlieu of our courts for collection. He dunned in form, and was told that poverty had laid a heavy hand on the family, and time must be granted. The account was in consequence left with a lawyer and sued, judgment obtained and execution issued. The father was first arrested and imprisoned, but finding that he was unable to pay a farthing, he was released, and the daughter dragged from her family and friends, and locked up on Monday last under the same roof with felons and vagabonds. So barbarous an outrage could not be kept long concealed—even the officer whose duty it became to execute the process upon the helpless girl, was so moved by her situation that he offered to pay one half of the amount provided she could pay the remainder. But she had not in her power, and there was no alternative but to be incarcerated. She remained in jail two days, and yesterday owing to the humane interposition of some book-binders in her behalf, she obtained her liberty on payment of the costs and lawyer's fees.

We have hardly told half the story. The officer who carried her to jail, assures us his heart has not been so touched by any circumstance which has come within his observation or knowledge for many years. It is due to the keeper of the jail to state, that he rendered every facility within his means to make the situation of the distressed girl comfortable. Her character is believed to be without a stain and beyond reproach, save that of poverty. The law of July, 1831, exempting females from incarceration, does not apply to her case, as the debt was of previous obligation.

It is only necessary to add, that this flagrant and inhuman outrage was committed in the enlightened and benevolent city of Boston. Shame! Shame!—*Atlas.*

MARRIAGE AT SEA. In the ship Economist, which left Cronan about ten days ago with emigrants for Quebec, a marriage took place under circumstances of an unusual description. After the vessel had been a day at sea, a disconsolate damsel made her appearance on deck from the hold, in which she had contrived to secrete herself amidst the luggage. With her lover by her side, the young lady proceeded to inform the captain that she was privately married to her companion; but that, in order to frustrate the connexion, the relations of the bridegroom had determined on sending him off to America. On learning this intelligence, she resolved to embark with him for the wilderness of the west, and had entered on board the vessel. She now wished the captain to perform a sort of marriage ceremony to satisfy the passengers on board, and render her situation more agreeable and respectable. The captain entered into the spirit of the scene; a wag on board drew up a contract, a rich and rare document, and in presence of all on board, assembled on the deck, the pair were duly and indissolubly united. After the ceremony, the happy couple were saluted by the ship's artillery, and by three long and loud cheers from the crew and passengers.—*Inverness Courier.*

We understand, says the N. Y. Commercial, that the Rev. E. K. Avery has determined to retire from public life, and remain in the bosom of his paternal home until the public shall become fully satisfied of his innocence.

Contents of the September number of the American Quarterly Review. Art. 1. The Life and Writings of Governor Livingston. 2. Windham's Life and Speeches. 3. Slavery in the District of Columbia. 4. Poor Laws. 5. Imprisonments of Silvio Pellico. 6. Goodrich's Geography. 7. Felton's Homer. 8. Works of Joanna Ballie. 9. Roscoe's Life and Writings. 10. The Penitentiary System of the United States.

The President of the Middlesex Agricultural Society has appointed Dr. Elisha Bartlett of Lowell, to deliver the Address at the annual exhibition at Concord, in October next.

MORAL.

GOD'S EXISTENCE.

BY BRYANT.

Not in the solitude
Alone may man commune with heaven; or see
Only in savage wood
And sunny vale, the present Deity;
Or only hear his voice
Where the winds whisper and the waves rejoice.
Even here do I behold
Thy steps, Almighty!—here amidst the crowd
Through the great city rolled,
With everlasting murmur, deep and loud—
Choking the ways that wind
'Mongst the proud piles, the work of human kind.
Thy golden sunshine comes
From the round heaven, and on their dwelling lies,
And lights their inner homes—
For them thou fill'st the air, the unbounded skies,
And givest them the stores
Of ocean, and the harvest of its shores.
Thy spirit is around,
Quickening the restless mass that sweeps along;
And this eternal sound—
Voices and footfalls of the numberless throng—
Like the surrounding sea,
Or like the rainy tempest speaks of thee.
And when the hour of rest
Comes like a calm upon the mid-sea brine,
Hushing its billowy breast—
The quiet of that moment too is thine;
It breathes of him who keeps
The vast and helpless city while it sleeps.

SIGNS OF THE TIMES.

Every age is marked with its peculiar features, which indicate its character, and distinguish it from the past, or the succeeding periods of time. To observe these characteristics and to understand their significance, is a matter of deep interest to the Christian. Our Lord asked his disciples, 'Can ye not discern the signs of the times?' Their attention was thus directed to what God was doing for mankind, and to what those doings would encourage them to expect.

To those who are looking forward to the fulfilment of 'the sure word of prophecy,' it is an inquiry of no small moment, What are the signs of the times in which we live? Do they not plainly indicate the approach of some important period—some great crisis in the affairs of the world? Various circumstances conspire to induce the belief that such is the case. The elements of society are in motion, and a busy, restless spirit seems to pervade almost every community. The daily occurrences which we witness are presages of mighty events—of political storms which may overturn states and shake empires; or the result of moral causes which shall not cease to work till the moral world is completely changed.

Read the history of the last thirty years, and see if you can find a similar period in the whole history of the world—one marked by such signal events or characterized by so many and so important changes. Judging from the past, what may we not expect for the future? What may the next thirty years bring forth? Knowledge is rapidly diffusing itself through the world, and light is breaking in upon the nations that have long sat in darkness. The shades of night, and the darkness of twilight have disappeared. The 'dayspring from on high' has visited us, and the mists of the morning are rolling away before the rising sun. It is the 'Sun of Righteousness' whose meridian splendor shall make glad every valley of the earth, and rejoice all her desolate places. It is the glorious dawn of perpetual day, for 'it shall come to pass that at evening time it shall be light.' Unless the signs of the times are indeed deceptive, the promises of the Church are on the eve of fulfilment.

It is then very proper for us individually to inquire, what is our duty?—what obligations result from our peculiar circumstances and privileges—what do the exigency of the times require of us—what part shall we have in executing the great purposes of God—and what can we do towards the spread of the Gospel, and the conversion of the world?

The distinguishing feature of the present age is activity. Action, constant, unceasing action, seems to be the watchword that rouses the multitude, and keeps up an incessant bustle on the great arena of the world. This gives an interest to the age—shifting scenes that appear on the stage, and are acted in the great drama of life. It is too late to talk of 'dignified leisure,' and literary ease. The time has gone by, which permitted the man of learning to immerse himself in the cloister,—to consume his years in the secret chamber of the alchemist—or to spend his days in the secluded halls of a college. He must bear his part in the scenes of active life. He must wake every energy, and 'gird himself as a strong man for the race.' Every power of the body must be invigorated by cultivation, and every affection of the heart brought under his control. He must shrink from no duty, and fear no danger.

Knowledge is valuable so far as it can, be put to use. Practical utility and public good are the professed objects, for whose attainment, society is kept in constant motion, and all its resources are made to contribute. Here, the Christian has a conspicuous part to act—a high and holy object to attain. For this purpose, all his plans must be subservient, and all his labors be directed. To it, must be devoted all his time and all his talents. All his influence and all his resources, must be consecrated to this single object, the diffusion of that knowledge which 'maketh wise unto salvation.'

A mighty conflict is going on in the world, and he must be prepared to engage in it. Vice and infidelity, though often defeated, still have the effrontery to come from their lurking places, and to stalk abroad with an air of insolent defiance. They have mustered their forces—'hell is moving from beneath'—the desperate effort, the final struggle, is at hand.—*Episcopal Watchman.*

Morality is not religion, but religion cannot exist without it.

LECTURES ON CHEMISTRY.

DR. JOHN BROWN, takes this method to inform his friends and the public, that he will deliver Lectures on Chemistry, every Monday and Thursday Evening at half past 8 o'clock, at the Philomathean Lecture Room, No. 161 Duane, near the corner of Hudson-street. The subjects are—Oxygen, Hydrogen, Water, Nitrogen, Carbonic Acid, Atmospheric Air, Phosphorated Hydrogen, Chlorine and Sulphurated Hydrogen, with their uses and effects, which will form the first division of the course.

The second and last division will be upon the mineral poisons in most common use, with the mode of detecting them when given for criminal purposes, and their antidotes when taken by accident.

During the course the mode of preparing the Nitrous Oxide or Exhilarating Gas will be shown, and as many facts as are practicable, will be illustrated by experiment.

Tickets may be procured of Mr. P. A. Bell, No. 73 Chamber-street, or Mr. Frazer, No. 526 Pearl-street.

N. B. The course will consist of 14 Lectures or more.

NEW-YORK, July 13, 1833.

WRIGHT'S SIN OF SLAVERY.

FOR sale at the Bookstore of James Loring, Wright's Sin of Slavery. Price 18 3-4 cents single, \$1.75 per doz. \$12.50 per 100. A few copies GARRISON'S FAREWELL ADDRESS, delivered in Boston, New-York, and Philadelphia, previous to his departure for Europe. July 15. 1833.

BRITISH OPINIONS!

JUST published and for sale at this Office, 'British Opinions of the American Colonization Society.' CONTENTS:—

'A Letter to Thomas Clarkson, by James Cropper; and Prejudice Vincible, or the Practicability of conquering Prejudice by better means than by Slavery and Exile; in relation to the American Colonization Society.—By C. STUART.' Extracts from a pamphlet entitled—'Facts designed to exhibit the Real Character and Tendency of the American Colonization Society.—By CLERICUS.' Extracts from the Anti-Slavery (London) Reporter.—Extract from the Liverpool Mercury.

Octavo, 36 pages. Price \$5 per 100—75 cents per doz.—10 cents single.

BOARDING HOUSE.

FOR THE ACCOMMODATION OF GENTLE PERSONS OF COLOR.

(At the corner of Leonard and Church streets NEW-YORK.)

THE Proprietor of the above House returns his sincere thanks to his friends and the public for their liberal patronage, during the past season, and solicits a continuance of their favors; he assures them that no pains shall be spared to render satisfaction to the most fastidious.

JOHN RICH.

New-York, Feb. 12th, 1833.

(\$1.25 CENTS ONLY PER BOX.)

JUST received, and for sale by J. T. Hilton, Howard Street, A prime lot of 12 years old Soap at the above price. The latter produced from this soap, he warrants to be in point of beauty and softness, equal to any in use. Being purified by age, it cannot fail to suit Hair Dressers, who are invited to examine for themselves. Boston, July 6, 1833.

ANTI-SLAVERY PUBLICATIONS.

FOR sale by P. A. BELL, No. 73, Chamber-street, Garrison's works entire, consisting of 'Thoughts on African Colonization,' and Addresses delivered before the People of Color. 'The Sin of Slavery,' by Professor Wright; 'Imvey's Lectures, (English edition),—Paxton's Letters on Slavery—Prejudice Vincible, by Charles Stuart, of England—A scarce Anti-Slavery work, entitled 'The Book and Slavery Irreconcilable,' by the Rev. Geo. Bourne, &c. &c. New-York, July 12, 1833.

TEMPERANCE AND FREE LABOR.

GROCERY.

WILLIAM GREY & Co. have opened a store for the sale of Groceries of the above description. They have on hand Coffee, Rice, Sugar, &c., all of which they warrant free from the contamination of 'slave labor.' They respectfully invite their friends of color and others to give them a call at No. 33, Sullivan-street.

New-York, August, 1833.

WANTED.

A SMART, active Colored Boy from the Country, from ten to fifteen years of age, of good character, in a Clothing Store, where he will be liberally compensated for his services, and find a permanent situation. Any person having such a boy, will please to forward a line, post paid, to the subscriber, stating his terms, which will receive immediate attention, (No. 26, Brattle-street.)

JAMES G. BARBADOS.

HOUSES & LOTS IN PROVIDENCE!

FOR SALE, a Lot of Land measuring 94 feet by 40, situated in Meeting-street, near the African Church, with a Dwelling House thereon, of three stories high in front, and two in the rear, with other buildings attached to it. The site is one of the most pleasant in the town, commanding a most delightful prospect of the town and the adjacent country. The premises are now occupied by the subscriber.

Also—A House and Lot in Martin-street that measures 50 feet front by 130 back.—The house is two stories high, in good repair, and pleasantly situated.

Also—Four House Lots situated in Green Lane, in the rear of the Mansion House, two of which measure 60 front by 90 feet back—one 58 feet front by 90—one 50 feet front by 90 in rear. All of the above property is free from encumbrances, and will be sold low. For further particulars apply to the subscriber.

GEO. MCARTY.

WANTED.

TWO first rate Journeymen Tailors—Apply to WILLIAM SAUNDERS, Hartford, June 18, 1833.